



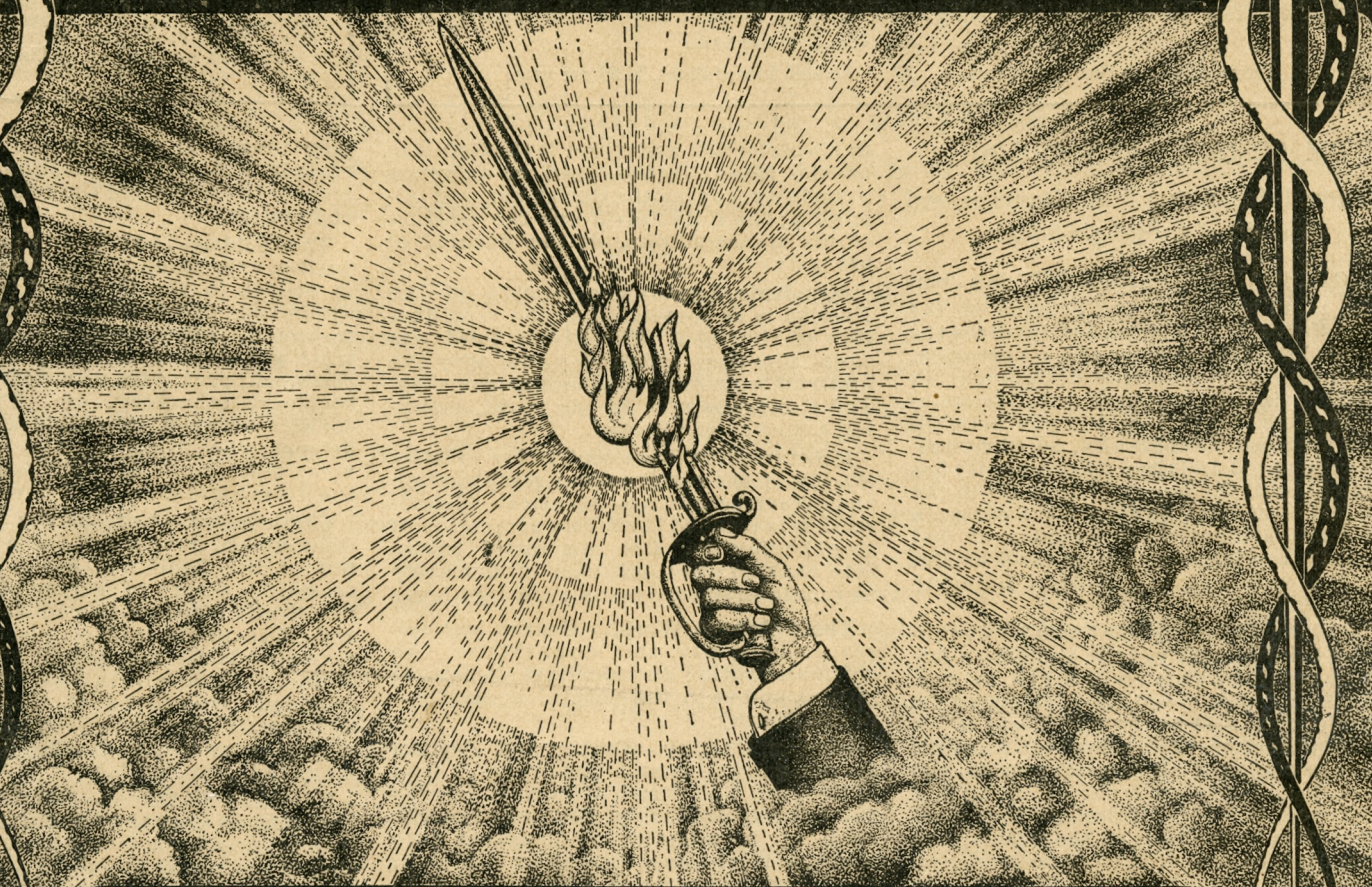
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 611

Modern Christianity and Competism.

Rockefeller's Adherence to the Principles of his Church; the Products of the Competitive System; the Money Power and the Mobs of Labor-Unionism.

KORESH.

SOME HAVE DOUBTED the genuineness of Rockefeller's Christianity; none, however, after a critical study of his character and his relation to the modern Christian spirit, will doubt his affinity with the principles upon which the modern church is established. Mr. Rockefeller's financial career is one of the most distinctive examples of competitive financiering upon record, and it is the legitimate offspring of the system endorsed and encouraged by the modern Christian church.

There might be some question as to the significance of the term modern Christian church; therefore, we will define its character. Original Christianity was predicated upon the basis of love to the neighbor; "Thou shalt love thy neighbor as thyself," constituting one of the underlying props to the pillars of the Christian edifice; and in conformity with this principle and law of integralism of organic life, the Lord declared, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." That system of communism which insured to the early Christian inception and development the momentum of organic power, originated in the spirit of unity prompted by that love which leveled the social fellowship which impulsed the body of the Christ and actuated its vidual membership. With this unequivocal attitude of the church of the early fellowship, the competitive system—exploited by one of the great pirates consociate with the development and progress of "Standard Oil," the self-confessed plunderer of the people—stands out in a conspicuously prominent contrast.

Mr. Rockefeller is undoubtedly and unquestionably a true representative of the school of Christian cult which has the highest endorsement of the present stage of ethical refinement. No man can blame the magnate of "Standard Oil" because he has denominated himself the custodian of the wealth of the Christian world and system, as the church has defined the rights of the triumphant manipulators of the productive muscle of the wage-slave of the oligarchy. The church has incorporated, through its crucifixion with paganism, the triumphs of competism, and has established the fallacy of the right of the "beast" to control the products of industry and to press into its service the brawn and sinew of the wealth-producer. It has become the conviction of the intellectual power of the age, that to enter into the arena of contest for commercial mastery is one of the highest Christian obligations; and this obligation the entire Christian world maintains itself bound to support, with the most formidable military and naval inventive ingenuity possible to display by the best disciplined mentality.

The money power must rule the world through the abject subjugation of the industrial masses, or the competitive system must be destroyed. There can be no regulating restraints placed upon the contestants in the arena of the conflict of capital and labor. The highest authority in the United States endorses and sustains the right of labor to enter into such combinations as will preclude the right of any man to find employment outside of labor-unionism, thus nullifying the principles of liberty enunciated in the Declaration of Independence,

the principles for which the Constitution was framed and the Government of the nation inaugurated. If labor-unionism is right (and it is, if the competitive system is right), then labor-unionism may so far establish its organic unity as to compel every laboring man to enter into its membership, or cease to possess his declared right to "life, liberty, and the pursuit of happiness." That authority which sustains the claims of labor-unionism, denies the right of the non-unionist to work and support himself and such as may depend upon him for their daily bread.

The recent great effort in Chicago to compel the business firms in that city to submit to the despotic ruling of labor-union leaders to determine and abridge the rights of mercantile pursuits and the right of merchants to discharge unsatisfactory employees, is an attempt to destroy the principles upon which the Government was founded. It is an attempt of the overlappings of the European world to force upon the American citizen the restrictions against which his education and his birthright impel him to revolt and rebel. If there remains one man outside the labor-union monopoly and conspiracy whose wish it is to remain independent of the arbitrary rules of labor-unionism; whose education, religious conviction, and moral obligation lead him to revolt at the demands opposed to liberty, which the rules of labor-unionism impose, that one man should be entitled to the protection of the army as much as though there were one hundred thousand. A strike means the intimidation of thousands who have the right to earn the bread upon which their families depend. The man or society taking sides with the labor conspiracy against the business interests of the community, against corporate civil liberty, is encouraging the organized determination to overthrow the Government, founded upon the principles of freedom for which our fathers fought and died.

Labor-unionism means an organized mob with no responsibility and no religious or moral compunctions. It may be reiterated with emphatic asseverations, that the labor-unions are not responsible for the mob violence which accompanies every strike occurring either in America or any other country of the world; but the statement is perniciously false. Every man, woman, and child in sympathy with the strikers, hates with unutterable hatred any non-union man who dares to labor when a strike is on. It is never considered that the men who seek the opportunity to work during the time of a strike, are such as have been thrown out of employment by labor-unionism. The free American citizen who dares seek and accept employment at the hand of the firm against which the strike is inaugurated, is subjected to every vile epithet, among which is "scab"—a word that does not belong so much to the one against whom it is hurled, as to the one using it.

Those who would overthrow the rights of one or many constitute the "scab" over a putrefying ulcer of the body politic.

Are we, then, in favor of the antithetical conspiracy—the trust? Not by any means! The attitude of the trusts, however, has never been such as to endanger the lives of our citizens, whereby there arose a necessity for the police force, the state militia, or the national military. It may be urged that the trusts endanger the life of the mass, through their power to control all commercial and industrial enterprises; but, on the other hand, they are the surest means to educate the world, harmlessly and quietly, toward the great end—universal communism, which will surely follow the climax of commercial centralization and power.

Labor-unionism is an organized conspiracy of the deepest dye; if it must exist, then let cities, states, and nations take and meet the responsibility which the neglect of curbing the evil in its incipency has entailed. If a city government, when strike processes are in operation, would take past experience as a guide, and at once arrange for the protection of the firms against which the strike is instituted, and protect those who would supply the places of the strikers, the strike problem would be quickly and easily settled. Let the strikers strike, but disperse them from the streets. What lies in the way of such an immediate squelching of the tendency of the mob? It is the question of votes. That is the only thing that stands in the way of an early and easy settlement of the strike problem. Both parties are looking out for votes, and favoring everything which offers to turn the tide of the voting populace. It augurs bad for the kind of politics that sways the country. The remedy resides in changing our form and principles of government and commerce, from the pagan to the Christian system.

THE CHARACTER OF THE TRUE MARRIAGE.

The Oneness of God and Man in the Great Final Conjunction; the Fruit of That Union Never Dies.

KORESH.

MARRIAGE was instituted by the Lord God, and all true unions of the male and female principles had their origin in that central, eternal, and indissoluble union, the masterpiece of workmanship fashioned by the Almighty workman, the Lord God of heaven and earth, both Creator and created by the same eternal power. God purposes to refashion his image and likeness, to remarry the masculoid and feminoid fragments of a segregated humanity; to rehabilitate man—who, by the violation of the laws of his being, has fallen from his inheritance—in the garb of integralism and holiness.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Whosoever aspires to this

final and great conjunction, this eternal oneness in which God and man are made to blend in the unity of integralism, must cut loose from every bond begotten and born of sensualism. The great marriage of God and man can only be consummated through the breaking of the bonds of adultery, in which the corruptions of the age have their origin.

The Adamic race or genus of men was made in the image and likeness of God. They were two-in-one; they were the product of the divine marriage, the beings whom God created from the pre-Adamites, by consummating in them the divine blending of integral unity. The hundred forty and four thousand who stand with the Lamb on mount Zion constitute the corresponding fruit of the Tree of Life, coming at the end of the grand cycle of time now coming to a close. The hundred forty and four thousand comprise the firstfruit or firstfruits of the Tree of Life. Each one is a *virgin* (*vir*, man, and *gune*, woman); they are the men-women having been redeemed from among men.

All who oppose this coming divine marriage must be classed with those who in the last days "forbid to marry," and will be counted with the power of antichrist. Koreshans do not "forbid to marry," but they do forbid the violation of the seventh commandment, as well as the other nine. There can be no real marriage so long as men and women indulge in the pleasures of the flesh.

When the time comes for the divine conjunctions to occur, there will be no mistaking the workmanship. The marriages instituted by the Lord, and the unions consummated by the divine sanction and receiving the divine blessings, will show upon their faces the divinity of such consummation. Those marriages have not yet taken place. The fruits of those marriages never die, for they are the fruit of the Tree of Life; the Lord Jesus himself being the germinal beginning and root of that tree. That tree has its root by great waters, these waters flowing from the pure river of life; the river watering the tree being the science of immortality as set forth and promulgated by Koreshanity.

The Germinal Point of Creation.

KORESH.

NO REASONABLE MAN will deny that whatsoever may be found in effect, obtained originally in the cause of that effect. Cause can only put forth that which belongs to and obtains with it. The acorn puts forth the oak because the oak is involved in the acorn. The oak tree is the evolution of the acorn, as the acorn is the involution of the oak. What is true of the acorn and the oak, is true of the universe. The universe as a whole has its germinal point of recreation; to determine this point is one of the functions of reason, and of the mental forces of exploration.

New Century Studies and Reviews

Lucie Page Borden

THE WATERS OF LETHE.

A Tradition of the Ancient Greeks Interpreted From the Koreshan Point of View; the Uses of Forgetfulness.

THE OLD GREEKS said that Lethe was a stream that flowed through the under-world—the land of shades. One draught from its waters brought forgetfulness. Sorrows of life faded and the bliss of Elysium was disturbed by no memories, if souls in their passage to its blissful portals drank of this stream.

Forgetfulness—for Lethe means oblivion—is the break in conscious mortal life which comes through entering the land of shades and returning to natural life. The external consciousness, which has its seat in the outer layer of the brain and which is in rapport with mortal life, is not immediately lost. The man who goes to sleep and wakes to find himself in the spirit world, has not lost memory of his past embodiment. But when in the cycles of reëmbodiment he slips away from this longer or shorter sojourn to reënter objective life, he comes as a child from whom every vista of the past is veiled. He drinks forgetfulness in the under-world, or the spheres of subjective life, not upon his entrance, but upon his departure. The river of death flows on forever, bearing in its course those who are destined to become the heirs of God. They marry and are given in marriage, drinking deep of Lethe as they come and go through many embodiments, finding in the spheres of mortality the measure of experience designed to fit them for future degrees of a more ecstatic existence than they now perceive upon their own horizon.

To forget! Is not that what the drunkard seeks as he quaffs the cup that he holds? Is not that the *sum-mum bonum* of those whose hopes have been dashed? A merciful provision to prevent the sorrows of life from piling up like Pelion on Ossa—is not this the desire of all, expressed by the Greeks in the thought of Lethe, whose merciful draught quenched in one moment the pain and the heart-ache?

So Lethe is a reality. The eyes of the new-born child as they look out from their fringed portals, see nothing but the future. For it, today, dim retrospect has closed. It comes into a world where all seems new, but the spirit has seen weary years in the past. The book of sorrows has closed, and God has blotted out all tears over a past whose pages were stained by many a misdeed. God is better than our fears, and better than our prayers. He knows what humanity can support, and over those whose sins are great he kindly draws the curtain of oblivion.

Recurrent memory means the gathering up of the threads which have been dropped in the course of a long career of mortality. It comes at the threshold of divinity, when the soul is strong enough to review the

past. It binds the years together with the links that were lost. It is the seal that God sets upon immortal life, which cannot be broken without the aid of Him who gathers in his bosom the spirits of the past.

No one can culminate from mortal life into the Arch-natural degree without the intervention of a higher power. The hearts of the children—those who are coming up in the natural spheres—must be turned to those of the Fathers,—the latter being the spirits who descend to form conjunction with humanity. The conjunction must be effected through no other than the one appointed, because no other knows the laws of such phenomena by which immortal beings are disclosed.

Those who perpetuate their existence through the descent of the passions into the spheres of the sensuous animal life, will find no surcease of sorrow. They only find forgetfulness to enable them to recommence another cycle replete with tears. So Lethe has its uses but, as fabled by the Greeks, it is one of the rivers of death. In Greek mythology, Lethe was the daughter of Eris (strife), and the sister of Toil, Hunger, and Pain. So forgetfulness pertains to the life that is rooted in death. Memory is the living function, and in the sphere of eternal life there are no breaks in the continuity of consciousness.

In the highest aspect Lethe looks forward to the absorption of the lower consciousness into the God-consciousness, when all that pertains to the lower life is lost in the ecstatic rapture which comes from unity with the Divine. There is no knowledge of external life with all its pains and crosses, in the God-consciousness. Then, how can the conjunction between the Fathers and the children be effected? Only through the office of the Messenger intermediate between the two spheres. He knows both, and can call down the higher to be conjoined to the lower, for he has conquered the universe by the conquest of self. "*Vincit, qui se vincit.*"

The Effects of the Great Baptism.

KORESH.

WE HAVE THE HISTORY of the world as a sure basis of the world's progress. The advancement of human life is governed by the same law of cycles as that which determines the movement of the sign Aries through the Zodiacal belt, or through the ecliptic in the movement called the precession of the equinoxes. The history of the development of modern civilization embraces, as the primal factor of its momentum, the baptism of the world by a power called the Holy Spirit. It produced a revolution in the hearts of men, a radical change of heart in the cognition of the character of Deity and human relation to God, and also changed the conception of the human mind as to the relations of men to each other. This was not merely and solely a theoretical change, for with the change in theory came the power to perform the works of human uses. The theory of love to God and the neighbor was not brought to the world by the Lord Jesus the Christ; it had, however, become as sounding brass and tinkling cymbal. The Lord not only emphasized the declaration of a law as old as Deity, but by his power he made it incumbent and possible to fulfil it.

General Contributions

THE FUTURE OF CHINA AND JAPAN.

The So Called Yellow Peril, the Oriental Rival of the West; the Typical and Antitypical Lands of the Rising Sun.

BERTHALDINE, MATRONA.

THE INDICATIONS are that dowered by that venerated harlot sire named Christendom, with this business proposition, "How shall we successfully compete with Christian competition," Japan and China will marry and settle in the life of nations as an organic unity of military and commercial power that can know no rival. According to most recently furnished indisputable evidences, there is precious little the Yankee or his English cousin can do that the celestial Jap cannot do as well or better, and certainly cheaper. The rising sun of competism, Nippon the peerless will maintain his ascendancy upon the commercial highways of the Orient. He has well earned the right to receive prestige as the most vital and efficient exponent of diabolic imperialism extant.

The power of an imperial organic unity of military and naval forces is absolutely essential to insure the peaceful pursuit of the avocations of competitive commercialism characterizing the existing order of things. The Western god, known to the Oriental as the christ of the almighty dollar, has been accepted by him as an omnipresent deity strong to deliver and mighty to save in every time of trouble. As Baron Keneko has put it, speaking of Western civilization, "Might makes right, and the grandeur of nations is measured by the number of men they kill." The almighty of the Western civilization is the money power. Hereafter in this god will the almond-eyed "celestial" serenely trust, so well has it served to advance the progress of Christendom in all that appeals to the denizens of hades. What will not money do that the carnal mind can devise?—being as it is, at-one with the root of all evil, the root and offspring of that corrupt tree which supplies the universe with its essential fruitage of corruption, the fertility for the growth of the Gods, the fruit of its Tree of Life.

The Mongolian Oriental, of whom the most terrestrial "celestial" is the Chinaman, represents the skin of the old man of sin, the diabolic dragon. The skin represents and is the seat of the memory. As the old dragon shuffles off his effete skin and begins to gyrate about as a sea-serpent "*wunderkind*" in a new one, he may have an attack of recurrent memory, which shall open the eyes of his understanding and enable him to recall the Gods of his most ancient lineage. His wise old eyes may recognize in a far-off Western empire, the "Ancient of Days" and "the beginning of years," the true Light of the celestial heavens, of whose Rising Sun ancient Nippon is a type and reflection.

It is just possible that the rejuvenated sea-serpent

may hold a goodly measure of the commercial power of ancient Dan, who as an adder bit at the heels of his adversary's horse, and also went down to the sea in ships, and represented extremity and judgment. When the Almighty executes his final judgment in the earth for the subjection of his enemies (and a man's foes are those of his own household), Nippon, the little marvel of embodied worldly wisdom, may be used of him for the scourging of the members of his body of nations.

It is reputedly reported that the most potential order of Japan claims descent from ancient Israel. Accepting this conviction as originating in truth, it is possible that this lost offshoot of Dan is the Lord's chosen executive from the intuitions of his wisdom and understanding of his laws of retributive justice. All Israel has become Gentile because soured and vitiated in doctrine and life. The whole lump of the civilized universe is therefore leavened and ready for its purifying fire. The Almighty, it is written, takes the wicked in their own snares. He slays them with the natural consequences of their own evils, to make them alive unto God.

The "yellow peril" is primarily the gold power, and its ultimate executive judgments may be effected through the agency of the yellow Mongolian, the most *imminent yellow peril of competitive commercialism*. The old dragon is lashing its tail and using its head to some purpose, before putting its extremity into its mouth for another grand cycle of celestial harmonies and ancestral worship. Its head has a "rubber neck" which has enabled it to peer around a good deal into other folks' business since the venturesome Yankee roused it up. It has peeped diplomatically into the private cupboards, bureaucracies, and cabinets of all nations, and has noted in the membranous linings of its brain, the facts of their true inwardness. It has serenely smiled as the result of all this perspicuity from the ecstasies of conscious power. Right into the vitals of Europe it is liable to strike its fangs, so deep is its joy in felling Europe's bull-headed Russian poll. Europe yet may become to Nippon an extense of its park system, in which rejuvenated China may play with novelty toys of Franco-German manufacture.

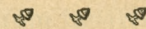
On re-cognizing the Gods, Nippon, as the head of the heathen races, may lead them back to the service of Eloah-Jehovah, whose inheritance they constitute. Nippon, the typical nation of the Rising Sun, may be the first among the nations of the Orient to bend the knee before the antitypical Risen Sun of the ancient Occident, become the new Orient. The Risen Sun of the new Orient walks as the Lord in the Garden of Eden in the cool of the dawning day that reveals the end of the era of wars and rumors of wars for the maintenance of competism. The powers of competism are rejected by the Lord of earth's new day. He has given them over to the vials of his wrath and its besoms of destruction. It is meet that they should be scourged and taste the gall and vinegar of all the concomitants of sin in the flesh. However, it is good to know and an ecstasy to proclaim that in executing judgment by the agencies of his

involuntary powers, the Almighty exercises all his voluntary powers to remember mercy, and sets before all the nations of the earth an open door and a way of escape into the new civilization divine in form and function, animus, and destiny.

Before the Lord of earth's new day "the two-leaved gates" are opened, and "the gates shall not be shut." The world into which they open is the world of incorporated communism or commonwealth. In that world the might of righteousness alone shall prevail with the Almighty in the minds of men. He will receive as the Sons of God all that call upon his name and "do his commandments." The might of his name, which signifies the risen Sun or science of the law, as operative to effect his becoming manifest, is the divine dragonic power of the Motherhood of eternal life. To the divine dragon his theocratic name gives life by writing it upon the hearts of men with the flaming sword of his theocrasis.

This world is to know the truth, and the truth is to free it from its bondage to iniquity. Commercial iniquity is maintained by every known form of destructive armament that fallacy and evil have been able to project for the efficiency of its bulwarks. Commercial equity is maintained by "the sword of the Lord and of Gideon," writing the law upon the hearts of men; and to no nation now denominated heathen will its inscription be denied; and to no nation will it prove more acceptable when the work of the old order's destruction be completed, than to that nation which constitutes the Oriental head of the celestial kingdom, the poetic, art-loving, law-abiding, and industrious Nipponese.

We of the Occident have learned to love the subtle, affable, and intelligent worshiper of the Mikado. For two thousand years and more, in one line of racial development, the Mikado has been as God to his people, and the servent of all. He has been the insulated polar point of the affections of his subjects, at the sacrifice of himself as an executive, and has given to them as the reservoir of their intelligent affections, the power of organic unity, and made his nation great as a people in tenderness, astuteness, and untiring artistic skill. He has vindicated in the unity of his people his claim to descent from their gods; and they will be accounted worthy among the nations in the dawn of earth's new day, to begin rejuvenated their ascent to the throne of the Almighty's final judgment-seat, where new glories await them.



SIMPLE LESSONS IN KORESHANITY.—No. 13.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

KORESHANITY TEACHES that our world is the universe, and that it is eternal. Indeed, this proposition is self-evident or axiomatic to the mind developed up to the point of rationality. Something cannot be made from nothing. The world is here, and must exist from the operation of laws that inhere in it.

Being eternal, it must be perfect, because only in perfection can there exist such balance between cause and effect, reciprocal sustentation between its coördinating parts, as to sustain and perpetuate itself.

QUES.—The Koreshan dictum is then, that the universe is eternal. It follows that humanity substantially as to its essential characteristics, must have always existed. Is this true? ANS.—Yes, most assuredly.

QUES.—Tell us, then, why it is that history goes back only a few thousand years. Your universe seems so small. Eight thousand miles is but a short journey; 25,000 miles is only a season's outing with the aid of steamships and railways; and the telegraph brings us into daily communication with the uttermost parts of the earth. How is it possible that the inhabitants of the earth should ever lose that degree of knowledge that is possessed today? It would seem that knowledge would go on increasing from age to age, if human existence were continuous and eternal. ANS.—We will endeavor to answer this question in generals, or in such a way as to stimulate thought on the part of the reader. One must educate himself by a cultivation of the rational faculty. First comprehend first principles, then apply those principles to an elucidation of the problems of existence. By this process knowledge will be augmented. The province of the teacher is to stimulate thought by suggestion.

But to the question: If we can show that the civilization we have today is of such a character that a man possessed of a rational mind and a moral nature quickened to a perception of principles of truth, and such a just appreciation of the relative value of things as to prize truth above all things; who has a burning aspiration to know the laws of his being, to know the laws by which the integrity and perpetuity of all things are maintained, in order that he may conform to those laws:—If, we say, it could be shown that such a man should discover in this civilization, such elements as to make it despicable and abhorrent; if he should see in it a debasing ignorance that is ruinous, a moral turpitude that is devilish, and a destructive disobedience of laws of life—would he not welcome the time when the very memory of it were obliterated?

It has been before remarked that forgetfulness serves a legitimate purpose in the economy of life; and this is an instance of its beneficent application. To be more explicit, when we know that the natural man is the exponent of the spiritual man; that he is impelled and governed by the spiritual spheres with which he is *en rapport*; that these spiritual spheres comprise either heaven or hell, as the case may be; that the natural man environs himself with a society that constitutes a natural heaven or hell, in exact conformity with the correlated spiritual spheres—when we know this, it brings us to an analysis of the present civilization in order to determine its character. Does it constitute a divine or an infernal polity? What are its ear-marks? Do the people of the modern world carry the marks of God, or the marks of the devil? Are their institutions

the outgrowth of love to the neighbor; or is there discoverable in them a desire to make profit from their business and social relations?

There is no middle-ground, no shirking the issue. It is clear-cut and implacable. In business and society, are men impelled by love to God and the neighbor, or is it care and love of self that actuate men of today? Do men preach solely to disseminate the truth, or for the sake of the salary and the *eclat* for eloquence and elocution? Do men practice law solely that the ends of justice may be attained, or for the honors and emoluments, prestige among their fellows, political preferment, and wealth? Is it for these that the ranks of the legal profession are so over-crowded, or is it for an unselfish desire that justice may be done in earth?

It is patent even to the careless observer, that our jurisprudence has become augmentatively cumbersome, and more intricate. We have heard eminent legal authority aver that shysters and conscientious practitioners are on a par, for neither could with any certainty advise a client as to the outcome of litigation—opinions were so conflicting and precedents so various. An equal authority avers that it would be better for society if all our law-books and statutes were burned up, and we should go back to the principles of common law. Is this state of affairs the outcome of an earnest desire on the part of the legal profession to compass equity? Or has it naturally followed from a systematic and persistent self-seeking from generation to generation? Has it come about through the service of God, or of mammon?

The man who in mental development has become rational, seeks truth upon every subject. In his search he discovers that there are just two general methods of doing business—the divine and the infernal. One is taught by God, and the other by the devil. Man is impelled to the one system from the spiritual heavens, or to the other, from the spiritual hells; and as he puts in practice the one system or the other here in the natural world, so does he inaugurate a heaven or a hell in earth. These two systems are the communistic and the competitive relations of human society. The very heart of the primitive Christian system, as instituted by God Almighty when he was present in the world in the flesh, in the person of Jesus Christ, was communism, as expressed in community of interest in all things, a common treasury, and the holding of all properties in common.

If you want to find a true Christian today, look for one who is applying the principles of communism or love to the neighbor—or who is striving might and main to do so; and rest assured when God is again with us as a natural man, you will find him inaugurating a communistic polity. In life insurance, it is well known that the vast wealth of the companies is from lapsed policies. Exorbitant salaries are paid; great monetary rewards stimulate agents to activity in securing risks, well knowing that the majority of those induced to take out policies will eventually be unable or unwilling to continue them, and will let them lapse. Thus the com-

panies profit by both the carelessness and misfortunes of their policy-holders. Is this a divine business, or is it disguised infernalism? Is it a concomitant of heavenly conditions, or of the reverse?

QUES.—I am satisfied that we are not in heaven. But have you not wandered from the subject? ANS.—No; in analyzing the present civilization so far as it is exemplified in business, we desired to point out a reason why man, after he has progressed in the scale of mental and moral development far enough to have inaugurated a just government and an equitable system of business which will constitute the methods of heaven in earth, he will endeavor to forget the times and the states of his inhumanity and devilishness.

QUES.—Very well; but when we have forsaken and forgotten the atrocious system now obtaining in the business world, will we not hold on to the jewels of scientific knowledge which we now have in such plenty—will these too, be forgotten and lost? ANS.—To what jewels of scientific knowledge do you refer?

QUES.—To the knowledge of astronomy, geology, chemistry, etc., to which men of the modern world have attained. ANS.—It is useless to go into any discussion of what men think they know on these important subjects. It is enough to say that most of what men think they know with regard to them is not knowledge, but fallacy. Whatever modicum or whatever fragments of truth are in the present systems, will form a part of the true system. These sciences so called, as they obtain in the world, are fallacies—*debris* from the ancient time when true science was the property of an enlightened humanity, the era when true knowledge existed, when human life was adjusted in harmony with real scientific knowledge. The perfected humanity of that past time governed the world at large, administering its business and affairs in accordance with the principles of righteousness.

When the Gods, who constituted this perfected humanity, dwelt here, objectively present with the men of the world—when, we say, the cycle of their objective sojourn as flesh and blood was ended and they passed alive and consciously by their own volition into the interior spheres of humanity—then there began in and with the common humanity, the animal man, through the exercise of his animal propensity, a retrograde movement by which, in the lapse of ages and in accordance with the laws of retrogradation, he gradually fell away from that high plane to which he had been raised by the presence and instruction of the perfect Men. Fallacy, with its necessary accompaniment of evil, stole away the keys of knowledge.

* * *

The science of astrology depends upon an exact knowledge of the form and function of the universe. There is no system of modern astrology or modern astronomy that defines any precessional movement other than the precession of the equinoxes, a precession pertaining to the sun alone, while the precession of all the planets is as equally important.—KORESH.

THE ATTAINMENT OF ALL KNOWLEDGE.

Investigative and Empirical Processes Inadequate to Reveal all Truth;
the Messianic Principle Involved.

WALTER BARTSCH.

IF A MAN were to begin studying all the various phases of universal manifestation, by perusing everything written by men upon the subject, how long must his research necessarily continue ere he learn all? Could he possibly, within the span of three score and ten, become cognizant of all there is to know of the mineral, vegetable, and animal kingdoms? Would this allotment of time be sufficient in which to gather a full knowledge of music, art, poetry, and the drama,—to say nothing of all the trades and crafts of artizans? Could he possibly incorporate within his mentality, in so short a span of years, all the truth regarding everything in astronomy, religion, science and ethics? We say emphatically, No! One might study a thousand years, according to modern methods, and find it insufficient to a knowledge of all things. How, then, can it be brought within the range of possibility to know the *esse* and *existere* of the sum total?

In observations of animate existence we learn the fact that everything originates primarily in its seed. A seed has a phase of consciousness of the mature form. It is a prophecy of future existence in the complete structure, with the possibility of reproduction. It devolves upon us, then, to become acquainted with the seed of universal being, if we would know all things. Koreshanity defines and locates the universal Seed and Creator. Nineteen hundred years ago there came into the world a man of whom it was declared: "Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church." This one statement (and there are many more just as emphatic and concise) teaches that the Lord Jesus was the embodiment of the very life of the universe, the concretion of all knowledges, hence the Seed, the Creator. What concerns us is to know how we may incorporate the same possibilities.

The Messianic law, the principle of seed-sowing and harvest, provides that the universe produce, about every two thousand years, a man in whom resides the creative principle. This Creator must be planted in some manner, in order to reproduce universal maturity.

When the Messiah appears he gathers round himself a following. His people constitute the soil into which the germ of reproduction is sown. When the Lord is fully ripe, so to speak, an electro-magnetic combustion takes place, in which the physiological organism is reduced to the essence or spirit of its existence. This substance flows to the spheres of greatest attraction, the mentalities of his flock who desire to be united with the Shepherd. This influx of the divine Spirit implants the possibility of growth which will result in the attainment of the same quality of life that has been implanted. It devolves upon one then, to look for the Lord in earth—not somewhere in the sky, but here in the natural, material world; for upon the function of the natural, material Man depends that great climax of being, the perpetuation of the universe, and the knowledge of all things.



In The Editorial Perspective.

THE EDITOR.



THE LAW OF POLARIZATION is one of the central and fundamental laws of the existence of the universe and the perpetuity of the nations and races of humanity. Some of the principles of this law are strikingly exemplified in the society and government of the Japanese. Naval experts are endeavoring to account for the overwhelming victory of Japan over Russia in the recent naval battle. The defeat of the Baltic fleets is attributed to superior battleships. "We must have more battleships," they say. According to others, the torpedo boats of Japan did the effective work; and still others say it was all due to the use of submarines. But Admiral Togo attributes his success to the supernatural influence of the Emperor of Japan—to the power of the spirits of Japanese heroes of the past working through the Mikado. This is not a superstition, but a stupendous fact, a demonstration of the effectiveness of the law of polarization, the principles of organic unity. It is one of the great truths that Western civilization has yet to learn. The emperor of Japan is the servant of all his people. He commands, and his people obey, and they do his will gladly. They trust in him, for he has manifested great wisdom in the government and direction of his people. He is powerful enough to control his millions in the natural world, and to direct the forces of the Japanese spiritual world. The human mind is potent enough when polarized, to make events, to make history, and to direct the trend of progress for a nation or nations. It is not unreasonable to suppose that even the spiritual forces of Japan were so intensely and intently fixed upon victory on land and sea, as to fulfil the objects of united desire. Progressive Japan is waging war against Russian medievalism, against the oppressive forces of apostate Christendom, whose perverted commercialism has sought to invade the great territory of the "celestial empire." Russian church and state are linked together, but they have no powerful polar point. The forces of Russia are impotent against the power of polation. There is nothing in Russia that can compare with the greatness of the people of Japan. The Japanese are progressive, but they are non-Christian; they are just plain, consistent heathens, now the marvels of modern times. The progress of Japan is due to three great factors: (1) Racial amalgamation, or the infusion of progressive blood in an ancient people; (2) the moral discipline of the rigid philosophy of the samurai; and (3) polarization of the forces of the Japanese in the Mikado, who constitutes their pivot of power and director of the energies of the nation. These factors of progress prepared the nation for contact with the West; the people learned their lessons of thrift from Western commerce; and today, history contains such significant expressions as follows: "Perhaps no other nation in the whole circle of civilized and semi-civilized states has, in the last quarter of a century, made such wonderful progress as Japan. * * Japan has shown and is showing herself capable of a grand display of statesmanship. A volume could not contain the record of the great social and political regeneration which has taken place in the Imperial dominions."

Japan has surprised the world at all world's fairs. Of their exhibits it is said: "The contents surpassed description. The display of Japanese bronzes attracted universal attention and universal praise;" and they have sent across the seas numerous displays which astonished the Western mind with the profusion of Eastern art. "The Japan of today is other than the Japan of the past. The nation is awake. Activity and progress are displayed on every hand. The frugality and industry of the people have astonished Western economists; and the moralists of Europe and America have been constrained to acknowledge the social virtues, the courtesy, the respectful manners, the dignified demeanor, the sincerity, the modest ambition to know and to be—of the Japanese race. The educational progress of the people has been a matter of wonder; and the readiness with which they accept the new because it is better, and discard the old because it is inferior, has incited the emulation and pricked the conscience of the Western peoples to the extent of revealing to them a moral defect, of the existence of which in themselves they had not been previously aware."

"Higher criticism" proceeds upon the basis of the supposition that the so called sciences of today are true, and that the men who have undertaken to subject the Bible to the tests of human reason are entirely competent to pass authoritatively upon its every word. Higher criticism had its origin in German "rationalism," which is essentially grounded in the elements of doubt and not of truth. For the past fifty years, and especially during the past quarter of a century, higher criticism has made rapid inroads among the theologians, until today the majority of the teachers of Christianity place modern science before the declarations of the Bible. The authorities of the church are powerless against the onslaught of higher criticism. They are coming to believe that there is no scientific interpretation of the Sacred Writings. Indeed, those of the church who still hold that the Bible is true, claim that its mysteries are insoluble by the human mind, and that the entire Bible must be accepted on the basis of faith, and not on the basis of the exercise of the rational faculties. The founder of German rationalism undertook to show that the records of the life of Jesus the Christ, especially with reference to his having arisen from the tomb as per the Gospels, are contradictory and in direct violation of the principles of reason. It is written that Jesus placed special emphasis on his being a natural man after his resurrection. In view of this it has been asserted "that a body which can be touched has the power of resistance; but if this body can pass through closed doors it cannot have the power of resistance. A body which can penetrate without opposition through boards can have no bones nor any organ by which to digest bread and fish. These are not the conditions which can exist in a real being, but such as only a fantastic imagination can combine together." Thus it is said that the Gospels break down entirely when subjected to analysis. Modern materialism has never solved anything; neither can it ever do so, for the

reason that it loses sight of the factors which are entirely beyond the scrutiny of the materialist. True, a physical body cannot pass through solid walls and doors; but there obtain in the universe the principles and laws of *transmutation*, by which material bodies are reduced to energy, and energies materialized. The processes of dematerialization and rematerialization made a seemingly impossible thing entirely possible in the case of the mysterious disappearance and reappearance of Jesus, when in his Arch-natural state during the forty days which intervened between his rising from the dead and his departure from the world of natural activity.

There have been many futile attempts made to prove that the Disciples of Jesus got up a plausible story of his resurrection, to make it appear that Jesus was divine as he claimed to be. He had said before his crucifixion (to his Disciples, not to the world at large), that he would rise again; and therefore his followers would appear as fools in the eyes of the world if they did not put up the claim that he really rose from the dead and appeared unto them. The facts of the history of the development of the Christian system utterly refute such a conclusion. The world did not believe the story of the Disciples. They appeared the more fools because they told their story publicly, and persisted in the telling of it against all odds. Might they not have suffered less had they remained silent, and not endeavored to promulgate a fraud? What could they hope to gain by advertising their apparently ridiculous claims, if they were not true? Has it ever occurred in the history of the world that men have stood such terrible tests as those to which the Disciples of Jesus were subjected, for the sake of a mere fabrication? There was some potency in those men that was not in other people. There was a fire of enthusiasm which was not born of superstition nor of motives to deceive. The Disciples of Jesus believed that they told the truth, and they believed it because they were witnesses of the great fact that the Man in whom they trusted had actually associated with them after his ignominious execution at Jerusalem. Higher criticism may fancy a thousand contradictions in the Gospels. The finding of apparent discrepancies will never account for the origin of the great power which gathered momentum as the decades went by, until the Christian system prevailed throughout civilization. An unenlightened "rationalism," a blind higher criticism, may presume to find indications that Jesus never fulfilled his proposed mission to the world. But in the face of all the claims of minds infidel to the elements of truth, the facts of the history of the development and progress and power of Christianity, prove that the Messiah of nineteen hundred years ago not only did live, but that he imparted to his followers a strength of mind and character in accordance with the promises he made to them.

In the scale of morals the people of heathen Japan stand higher than the people of the nations of Christendom—and yet the churches persist in sending missionaries to the land of the Rising Sun. Japan manifests numerous evidences of moral integrity. Its people are cleanly and industrious; they are free from poverty; they are ruled by an emperor,

but they are not oppressed. They lead and live the simple life, and are comparatively happy. Compare those conditions with the conditions which obtain in the West, where the masses are oppressed, and where low morals prevail. Thousands of the soldiers of the so called Christian nations die every year from the effects of unspeakable diseases. Even among the well-trained American marines, a large percentage die annually from the effects of lust. The vices of the people of Japan are indeed few compared with those of which obtain in the large cities of Europe and America, and crime is less prevalent in heathendom than in Christendom. It has recently been brought to light that the Japanese physicians and surgeons are far more skillful than those high in the profession in America, England, and Germany. It will soon develop in startling light that the modern church is utterly unfit to teach humanity lessons in genuine progress. The conditions which prevail throughout Western civilization are a standing indictment of its religious leaders, a standing refutation of their claims. Yet the world will not turn to Japan for salvation, but to the nucleus of the new civilization which has its origin in the establishment and application of the Koreshan System.

Everybody is familiar with plant-galls—that is, the growths of leaves and stems around the eggs or larvæ of certain insects. The subject of their formation has been discussed in scientific publications; and the ablest of the modern scientists are unable to explain the facts observed. In many cases, a hollow sphere grows where a stem ought to be, and a nucleus of life is at the center. If the stem had received a mere wound it would have healed and produced no abnormal or exceptional growth. Mystery confronts the investigator and empiricist. A writer commenting on the subject, says: "All life is mysterious. What the formative, controlling principles of the simplest organisms are, nobody knows. Whether the dynamics of life depend upon something related to chemical affinity, or to molecular arrangement, or to some entirely different condition, cannot be answered." It is useless to endeavor to explain the phenomena of life from the standpoint of the materialist, who is blind to all the principles of function, which is performed in and by all living forms, and which obtains from the basis of the interconvertibility of spirit and matter. If so common things as plant-galls puzzle the scientists, what shall we say of the great universe, which is replete with all the wonders conceivable and possible? Modern science will never be a factor in the solution of its problems.

The modern free-thinker at once rejects all evidence that miracles were performed by men of old; but they at once become surprisingly credulous in acceptance of the stories of modern scientists concerning miracles performed by inert and lifeless matter in the production of motion and sensation in the beginning of the world's evolution.

The revelation of all mystery is the discovery and disclosure of all the laws and principles of the expression of Deity in the kingdoms of the cosmos.



The Open Court of Inquiry.

THE EDITOR.



The Greatest Possible Number.

"Is there any greatest possible number? How many drops of water in the sea? How many grains of sand in the earth? The greatest possible number must correspond to the smallest possible fraction; and both of these seem to baffle or transcend the powers of the human consciousness. The illimitability of number both ways, in extension and 'intension,' must give rise to the idea of the illimitability of space. How can you separate or distinguish between these ideas?"

Mathematics has its true basis in life, and may be employed in the definition of all qualities and quantities of expression and extension of life in form and function, with all degrees of intensity and force, duration and motion. Mathematical truths are expressive of conditions, and relate to the universe and the things of which it is comprised. As soon as the mind goes from the realm of mere figures to the realm of facts, we perceive that there are numbers quantitative and qualitative, as well as relative. For every mathematical truth there is a fallacious abstraction; and all the modern conceptions of infinity are derived from that quality of mind which delights in false deductions, in which the jugglery of figures play an important part.

From the universal point of view, the greatest possible number is *one*; for there is just *one* universe. There is one Deity, and as he is greater than all, being essentially the Most High, the greatest unit, the divine One must be the greatest number. Number one is also the *smallest* possible number, because there cannot be less than one without destroying its integrality.

All numbers of lower degree and quality than the great One, and all numbers of smaller quantity than that of the great universal integer, are derived and evolved from the primary number One, which is greatest as applied to the integral unit of the cosmos, and the least as applied to the microcosmic Man, the universe in the least form. The evolution of the One on the plane of the fixed type of life, from the primary seed unit, is the number 144,000, the number of the Sons of God, the number of primary entities or egos in the Godhead. This number is the greatest possible number referable to

multiplied Immortal Manhood, and it is the least possible number of the egos in the realm of eternal life.

Number one is expressive of the whole, the all that there is. Therefore, number one is all-inclusive. But the universe is divisible into parts, and the parts may be considered as integers; but the quality of the numbers thus derived are lower than the primary, their quality depending wholly and solely upon the altitude of the things considered in the scale of existence. A fraction is not an integer, but a fragment. Fractions, as well as integers differ in quality and possibility of extension. The Godhead is One; that Godhead expressed in multiplied form is 144,000; and the division can be carried no further, therefore in that plane, one one-hundred and forty-four thousandth is the least possible fraction, 144,000 being the greatest possible number of divisions.

The word number has a meaning. A mere row of figures is not a number. The word number is derived from the Greek *nomos*, "that which is dealt out, distributed, measured;" from *nemein*, "to deal out, to distribute." Number therefore, obtains through evolution, the dealing out or rolling out of substances from a primary and essential Center and Cause of the whole. As all numbers are derivable from the primary unit, that unit must contain all, and is therefore the greatest possible number, because in itself it is comprised of all that it is capable of expressing, which is the cosmos and all it contains.

There is a greatest possible number of grains of sand, drops of water, atoms of matter, qualities of energy, entities of the aggregate mind of humanity. And the numbers are limited, not by what may or may not be expressed in rows of figures, but by the very essential conditions which obtain in the realm of fact. Likewise, there is a smallest possible fraction related to everything, the greatest number of parts into which a thing may be broken.

But the smallest possible fraction of one thing may differ from that of another; as for instance, in the transmutation of gold, a given quantity of

that substance may be resolvable by combustion into a greater number of atoms than the same quantity of a baser metal. The moment the limit of division or breaking up of a substance obtains, it ceases to be matter and becomes spirit.

Mathematics is the science of relations. There is nothing more certain than the fact that mathematics emphasizes the truth of the limitation of all things. There is no infinite number in that science, neither can there be. There are interminable decimals, the existence of which is a demonstration of the *incompleteness* of that which to-day passes for mathematical science. All the relations of the things in the cosmos are definite; and the coming perfect mathematics will definitely express them.

THE LESSONS OF THE WAR.

Heathen Japanese Civilization in Strong Contrast With the Barbarism of Christendom.

There has been in the last few days a gratifying development of modesty on the part of the newspaper press in comments upon Japan and its relations with the rest of the world. There seems to be a question at least as to the entire justice of the assumption that the world was intended for the Caucasian races by right, and for those lesser breeds without the law which Mr. Kipling talks about, by sufferance. The tone of patronage is still apparent, but is modified a little by a quickening of the faculty of respect for other and different races long dormant among the English-speaking peoples.

It is quite five days since the Japanese were alluded to in the American press as "the Yankees of the East." The weight in the scale has changed somewhat. We trust the newspaper press of Nagasaki, prepared to meet us half way, will refrain from describing us as "the Hairy Ainus of the West." It is even suggested that we send some of our medical service to Japan in order to learn how to conserve the life of the soldier on active service. If we may believe those army medical officers who have had the advantage of studying Japanese methods, we have a good deal to learn.

It is also suggested that we might afford certain officials who handled practical matters of finance and supply in the

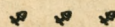
Spanish war, an opportunity to study, in company with British officers for remounts, a new method whereby a national commissariat can be conducted without graft. The Russian officers are in better case than we are. They are learning their business in a very effective manner, while the soldiers of the Czar's army at present detained in Japan are gaining an experience denied to them in their own country. According to *L'Illustration* and the *Illustrated London News*, the Japanese have devised a subtle method of undermining the well considered efforts of the Russian government to save the Russian people from worrying about politics. We hardly like to mention it, but the Russian soldiers are actually being taught to read and write. The yellow peril grows more perilous every day.

Can it be possible that civilization advances up more channels than one? Is it conceivable that electric elevators and six o'clock editions of the newspapers published at noon are not the last words of civilization? Eight hundred years ago there was in Japan a city of 800,000 inhabitants. Some of its efforts in the way of another civilization, not so electrical or flamboyant, but certainly not to be despised, have survived in forms of art of which no nation need be ashamed. We talk of the ready assimilation of civilized ideas by the Japanese. "We have been supplying the world with art in its most beautiful forms for three hundred years," says the Japanese ambassador to France, "and you call us barbarians. We kill a few thousand Russians, and you say how civilized we are."

Is it not conceivable that the Japanese civilization of its kind may be even a better one than ours? May not their capacity for assimilation be the result of an already highly trained intelligence readily comprehending new discoveries? Could we as readily appreciate or assimilate the excellence of their government, the purity of their patriotism, or their honesty in the conduct of their public affairs?

Perhaps we are coming to a time when there will be a real adjustment of spheres of influence. Perhaps that highly effective civilizing wedge, the missionary, closely backed by the breech-loader and the rum bottle, begins to lose some of its point. The yellow peril need have no danger for people content to develop their own resources and to respect those of their neighbors. Asia for the Asiatics seems as fair a proposition as America for the Caucasian race. It is a poor door that will not open both ways, and it is a still poorer one which has to be propped open with a bayonet. So far the methods of barbar-

ism in the Far East have been curiously confined to the Christian and noticeably absent in the pagan. Perhaps it is not too much to hope that all the world may learn the lesson which has been so terribly impressed upon the armies and navies of the Czar.—*Wall Street Journal*.



EXTRACTS FROM LETTERS.

Encouraging Words Taken From Recent Communications From our Readers.

Thirteen Years a Subscriber.

In the year 1892 I received the first copy of THE FLAMING SWORD, and I have been a subscriber every since; but as I am nearly fifty-nine years of age, I cannot canvass the country, but try to do the best I can under the circumstances at home. I have given tracts and the CELLULAR COSMOGONY to quite a number of persons, and sent some away to prominent persons; but as their minds are not in co-operation or rapport with the Koreshan idea, they do not investigate, but doubt its truth in spite of all proofs.

Everything is doubted nowadays except slander, which is quickly believed. The spirit of the age must be either reason or prejudice; new thoughts start here and there, and things take different shape, for thought shapes the world. It seems to me that Koreshanity is the only system that is able to unite all those scattered thoughts here and there and fit those single timbers to the temple of truth in their proper places; and by united effort, which makes it necessary to come together, the frame work with all its parts exactly fitted, can be raised on the solid rock foundation of the law of God. Out of this heap of material will then arise an orderly structure, joined by the binding cement of brotherly love, by which they will show their faith.

A system that teaches the right conception of God; that touches life with an upward impulse; and creates a high type of manhood and womanhood, should have the hearty support of all broad-minded people. Common sense is bound to succeed; so let us not be discouraged, for all great systems grew around small but earnest nuclei. Hoping this year you may gain many new subscribers, and with a warm spot always for the Koreshans, I remain your sincere friend,—
MRS ANNA WALDER, South Dakota.

"A Little Perseverance Will Bring Results."

I received the papers and leaflets, which I am mailing to parties who might become interested in the truth. The people in my immediate neighborhood seem perfectly oblivious to the fact that there is

any such thing as truth different from the world accepts as such. However, I met a man the other day who I believe, is ready to embrace the truth. He said no true Christian would put out his money at usury. "Well," I thought, "you are the man I am looking for." So I gave him a copy of THE FLAMING SWORD; and after reading some in it, shook it in his hand and said, "I endorse this." I have given him several copies, and said to him that if he knew of and one who wanted the truth to give him a copy. He said, "I know a good many that need it."

A little persistence will bring results. Truth is bound to make its way. There is no power on earth that can prevent it, for God Almighty is back of it and in it. I am anxious to do more for the great cause of Koreshanity. My hands are tied at present, but I look forward with hope. God bless you and the cause you represent, is the prayer of your friend and brother,—S. L. BARNUM, California.

The Sword's Calm Dignity and Equipoise.

"I received the old numbers safely, and feel so much obliged. I am very much interested in the old copies, as I find many things in them that are new to me. I was very much incensed over the Cole slander case at first; but after all, such a charge

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of ———*

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.*

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.*

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreschanitischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.*

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Estero Fla., and address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

was too supremely ridiculous for a second thought—something like a sheet I got from Chicago just before you left. It was something larger than a postage stamp, though not nearly so valuable, and filled with the grossest and vilest vituperations against KORESH, the Pre-Eminent, the Editor, and others. I do not remember the name; but I think it had the word "sword" in it. But if so, it must have been a tin one, as it cut no figure with me whatever. Perhaps you have seen or heard of the microscopic fraud. If so, all comments are superfluous.

"I wish I could bear such things with the calm dignity and equipoise that you show towards those ignoramuses who presume to criticize or condemn; but I am afraid I have a long way to travel before I get there. At the same time, I was delighted to know that KORESH was illuminated at Utica, N. Y., and that Utica means "hill city," for I lived in Utica, Mo., in the early eighties. It is a beautiful little place built on a hill; and there is a fine old hill west of it, on which are grown many hundreds of fruit trees which present a mass of a most lovely appearance when in full blossom. I feel so highly honored to think I once lived in a town of the same name as the one in which KORESH was illuminated.

I have sent a good many SWORDS and leaflets through the mail to those I could not reach any other way; and I intend to send more soon. Your true friend,"—
SARAH PHELPS, Illinois.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

During the past week, President Roosevelt has volunteered his good offices in a movement toward peace between Russia and Japan. His effort is in the direction of persuading Russia that it is useless to continue the war in the face of overwhelming defeats at the hands of Japan. So far, Russia has taken no definite action in the matter; but it is expected in many quarters that soon Russia will manifest a willingness to enter into negotiations for peace. Germany, Austria, and Italy second the United States in efforts to end the present war. Japan demands enormous indemnity from Russia, and will perhaps make terms that will greatly curtail the power of Russia in the Orient.

The Washington government decides that the few Russian warships at Manila cannot repair there the damage sustained in the recent naval battle, and demands that they be interned or leave port forthwith.

The Norwegian legislative body passes resolution declaring that the union of Norway and Sweden is dissolved, and while expressing good will toward King Oscar of Sweden, asks for a king for Norway.

The wedding of crown-Prince Frederick Wilhelm of Germany, to the Duchess Cecile, is solemnized at Berlin.

King Alfonso is given a hearty welcome in England.

Happenings In America.

The striking unions in Chicago make proposition to employing firms to settle the strike by piece-meal, dealing with dif-

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The Cosmopolitan, 1 year.....	\$1.00
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THE FLAMING SWORD, 1 year.....	1.00
Total.....	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make all Money Orders payable at Estero, Fla., to

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DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

'MEDICAL DELUSIONS'

is a work of 108 pages, paper covered, written by DR. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstitious. 25c per copy; 3 copies 50c; 6 copies \$1.

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Estero, Lee Co., Florida.

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Southern Florida in general and Lee County in particular, find an earnest advocate in

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PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

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...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, Md.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BEAVER FALLS, Pa.—Mr. A. L. McDonald, 1305 Fourth Avenue.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, Ia.—Mr. Madison Warder.
FLORENCE, Neb.—Prof. O. F. L'Amoreaux.
KINGSTON, Tex.—Mr. N. C. Murray.
LIVERPOOL, Eng.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
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The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

ferent branches of the craft first, and settling issues in turn. The firms demand whole settlement or none.

Dr. Alice Stockham and her publisher, of Chicago, circulators of literature on marriage, are found guilty under the postal statutes in a federal court.

Two of the Chicago labor leaders have recently been arrested and committed to jail for conspiracy, but released on bonds to await trial.

The teamsters' peace conference committee is enlarged and given full power to negotiate for peace in the strike.

Six persons are killed by a storm which sweeps southern Michigan and leaves a trail of ruin in its wake.

Wisconsin is swept by storm, and damage amounting to several hundred thousand dollars is inflicted.

Many colleges report prosperous year and interesting incidents at commencement exercises.

Hot wave passes over middle states, and many prostrations are reported.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Country Calendar.—The Review of Reviews Company has started a new magazine, with name as above, a new monthly out-door magazine. It is unique among American periodicals, and is bound to become popular. It is finely illustrated, and the subjects are excellently treated by able writers. Of special interest to our readers are the editorials in the June number, on the proposed destruction of Niagara Falls and the drainage of the Everglades of Florida. We have not yet received a copy, but have advanced sheets and contents, from which we judge that the editor of The Country Calendar is opposed to the wholesale desecration of these natural wonders. 13 Astor Place, New York City.

The Cosmopolitan.—The June Cosmopolitan is filled from cover to cover with a host of entertaining and interesting stories and articles by prominent and able writers, and many articles are finely illustrated. What Rockefeller could do with his money is a subject of discussion by David Graham Phillips. A veteran naturalist writes about animal instinct and human reason, which is interesting and instructive. Fiction is in plenty in the current number. 10 cents per copy. Irvington, N. Y.

Review of Reviews.—The June number of this excellent review is up to the usual standard. Of particular interest to readers of THE FLAMING SWORD just now, is F. D. Millet's article on the subject of art-schooling in Rome; but not less interesting to many are the leading articles and editorials on the current topics and events. All the departments are replete with interest. 25 cents per copy. 13 Astor Place, New York City.

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Game of Familiar Quotations

—ARRANGED BY—
LUCIE PAGE BORDEN,
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"Next to the original of a good sentence is the first quoter of it."—Emerson.

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How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

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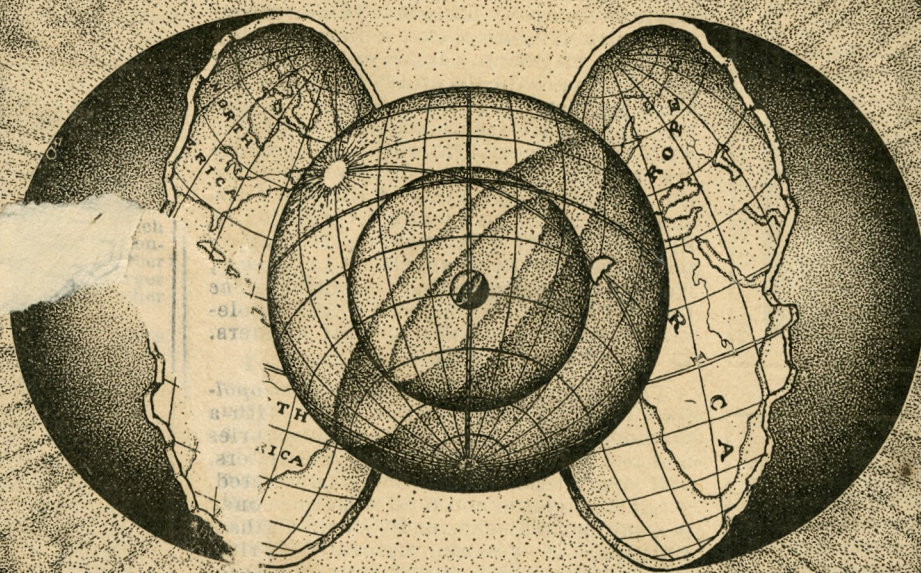
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VOLUME XIX.

ESTERO, FLA., JUNE 20, 1905.

NUMBER 2.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

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